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MORTARA, G. *La mortalita secondo l'eta e la durata della vita economicamente produttiva.* (Rome: Bocca Frères.)

## Social Problems and Reforms

*The Worker and the State: A Study of Education for Industrial Workers.* By ARTHUR D. DEAN. With an introduction by Andrew S. Draper. (New York: The Century Company. 1910. Pp. ix, 355.)

*The Problem of Vocational Education.* By DAVID SNEDDEN. (Boston: Houghton, Mifflin Company. 1910. Pp. v, 85.)

*National Education.* By JOHN M. GILLETTE. (New York: American Book Company. 1910. Pp. viii, 303.)

*The Making of a Trade School.* By MARY SCHENCK WOOLMAN. (Boston: Whitcomb and Barrows. 1910. Pp. iii, 101.)

Education is today in the same dualistic state that modern philosophy was in before the time of Kant. Descartes defined the essence of mind to be thought and that of matter to be extension. Then the problem arose: How can two mutually exclusive principles work together as do mind and body in man? One class of philosophers sought a solution by declaring that matter is only confused thought, and another by declaring that mind is only refined matter. It took the intellect of a Kant to make such a synthesis as would render further progress possible. As President Schurman declares, our present problem in education is the reconciliation of the culture of Athens with the technology of the modern world. Everywhere we see evidences of a seemingly irreconcilable antithesis between them, and this holds of higher as well as of lower schools. Chancellor Day, of Syracuse, and President Taylor, of Vassar, both express their unbelief in technical training, and declare that what the world needs is trained minds. Well, so it does. A million would not be too many; but even then there would still be ninety millions unprovided for.

A prominent leader of industry, Mr. Charles S. Cross, of the N. Y., N. H. & H. R. R., says that technology in his line has no use for the schoolmaster and his instruction. What it needs is just the boy. It will make him a skilled workman through shop apprenticeship, alone. Here mind is eliminated, and muscle rules supreme. Another authority, Dean Herman Schneider of the School of Engineering, University of Cincinnati, asserts that mind

can not develop normally except through the muscular exercise involved in industrial work. Were this true, the best estate of man would have been found in the sixteenth century, when every artisan was an artist. If we may believe history, however, the workman of that day was a giant in credulity, and a pygmy in insight. An instance from their estimation of what constitutes evidence will illustrate. When evidence was sought to prove or disprove a charge of witchcraft the accused was thrown into the water. If she sank and drowned she was held to be innocent; but if she floated and began to swim for the shore, she was declared guilty and deserving of punishment.

An industrial age demands an education appropriate to its spirit and needs. Tradition holds to old ideals, and either denies the validity of the new call, or asserts its own adequacy to meet all proper demands. It is personality, the development and perfection of the individual, placed in antithesis to the need for industrial efficiency in the form of acquired skill. Are the two irreconcilable? Must culture and technology be placed upon a teter-board, so that as one goes up the other must go down?

Each of the foregoing books contributes in its way to the solution of this problem.

Mr. Dean holds in substance the following positions:

1. The way out is through applied science. This means that culture courses will become modernized and vitalized through liberal application in the fields to which they apply. Man and his institutions are as important now as they ever were, but instruction in their domains must be focused upon the present and not lose themselves in a dead and dusty past. It means, furthermore, that technology must be grounded in the fundamental sciences. If culture without application to modern conditions is empty, so technology not founded on insight into principles is blind.

2. Every distinctive course in vocational education implies a recasting of the whole curriculum of studies in accordance with the leading purposes of that course. Like Copernicus of other days, we must make a new astronomy with the old stars. The studies are eternal, for they are the basis upon which a thought-mastery of the institutional and industrial world rests, but they are capable of manifold adjustment to particular needs. How such a readjustment of general knowledge to special needs is possible is illustrated by the German text-books for Continuation Schools, and the English books on applied mathematics.

3. Studies shall be arranged and taught so that the student is incited to productive activity at every stage of his training. He sets his problems of construction and solves them himself through drawing, both mechanical and free-hand, through mathematics, and natural science. His English, history, and commercial geography enable him to see and to formulate clearly the relation of what he is now doing to the various activities of other men.

Upon the basis of extended experience and knowledge Mr. Dean applies these fundamental conceptions to the varied conditions that now obtain in the industrial world. The discussions are informal, but they throw light into the dark places. The book is on the whole the most useful one that has appeared on this subject.

Dr. Snedden's monograph is devoted to the statement of the vocational problem in its manifold aspects, and is perhaps the clearest exposition of fundamental conceptions that we have. That he holds substantially the same view of pure *vs.* applied science as that held by Mr. Dean is seen from the following quotation (p. 35): "It is probably psychologically true that, for the average person, the study of these applied arts and sciences, quite apart from and anterior to any participation in the productive processes [Query, would they in such case be really applied?], is futile and unproductive so far as vocational efficiency is concerned. Nothing can be more certain, however, than that the study of these same subjects, in close interrelation with the productive processes, tends to expand rapidly the capacity of the worker." The relative futility of manual training for vocational efficiency is pointed out on pp. 42 and 43. Many other problems, such as those of administration and support, are also discussed. The whole forms a well-nigh indispensable hand-book of clear-cut distinctions.

Professor Gillette's volume is more general, covering a wider range of subjects. Its main design is apparently to convince the reader that there is a problem of vocational education; that it must be solved, if not wisely, at least in some way, even if old conceptions must be pushed to the wall. The first part is devoted to The Educational Renaissance (the vocational movement); the second part is upon The Social Demands on Education (indi-

vidualism, democracy, economics, pathology, social *vs.* other ends, religion and the State); while Part III discusses methods of socialization.

Professor Woolman's little volume is an excellent account of a highly specialized trade school for girls in New York City. It covers Organization and Work, Problems, Equipment and Support, and outlines of department activities.

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*Sociology and Modern Social Problems.* By CHARLES E. ELLWOOD. (New York: American Book Co. 1910. Pp. 331.)

There is crying need for a good college text on modern social problems, like population, marriage and divorce, immigration, city life, pauperism, etc., but Professor Ellwood has not satisfied the want. He has addressed himself rather to teachers' reading circles and "institutions where but a short time can be given to the subject," with a resultant superficiality that is intensified by his attempt to treat within very restricted limits a large number of subjects. Such a book must of course be judged in the light of its purpose; in speaking of a certain superficiality we do not mean condemnation by any means, for it may well be that certain classes of readers can profit best by an extensive survey rather than by intensive treatment of social problems. We cannot help thinking however that the author has perhaps preferred to run the risk of talking down to his audience than to shoot over their heads; and the latter is on the whole the lesser evil.

The first third of the book is devoted to the family in its historical and ethical aspects, and to divorce. This matter, with one exception—the author's attitude on economic interpretation—will have only secondary interest for the economist; but we may remark in passing that the treatment will hardly appeal to the anthropologist as well-balanced. Professor Ellwood accepts without question Westermarck's conclusion that the primitive family was monogamous, and utterly ignores the evidence brought forth by Spencer and Gillen and Frazer, which cuts the ground almost entirely from under Westermarck. So much space is given to the family that the other problems get comparatively inadequate treatment. The chapters on city life, immigration, and the negro suffer most. The attack here is statistical rather than historical